

of the Bornean Fauna, and for that reason are of some interest. 37 out of these 59 species are represented in the Sarawak Museum.

(ii.) *Bornean Helotidæ*. This small Family of beetles, of which only 79 different species are known altogether, is represented in Borneo, so far as we know at present, by 6 different forms. They are small oblong beetles, usually prettily coloured with metallic markings on the elytra; their life history is unknown.

The following species are known from Borneo:—

1. *Helota brevis*, Ritsema (*Notes Leyd. Mus.* xiii. p. 199, 1891). Sarawak.
2. *Helota candezei*, Ritsema (*op. cit.* xx. p. 199, 1899). Sarawak.
3. *Helota magdalenæ*, Ritsema (*op. cit.* xxxiii. p. 75, 1910). Sarawak, Mt. Kina Balu.
4. *Helota vandepolli*, Ritsema (*op. cit.* xiii. p. 197, 1891). Borneo.
5. *Helota vigorsi borneensis*, Ritsema (*op. cit.* xxxi. p. 183, 1909). Sarawak.
6. *Helota vigorsi*, Mc. L. *var.* Ritsema (*Ann. Mus. Civ. Genov.* xxx. p. 885, 1891). Labuan.

Of the above, *H. candezei* and *H. magdalenæ* are recorded also from Sumatra, and *H. vigorsi*, Mc. L. *forma typica* is found in Java. Four of the above are represented in the Sarawak Museum.

II. ETHNOLOGICAL.

ON TWO SEA-DAYAK MEDICINE CHESTS.

Descriptions of three Dayak medicine chests (*lupong*) have appeared so far as I know up to now. These are:—

(i) “On Two Medicine-Baskets from Sarawak,” by R. Shelford, in the *Journal of the Anthropological Institute*, Vol. XXXIII, January to June, 1903, pp. 74–81, plate XVI.

(ii) “The Contents of a Dyak Medicine Chest,” by Bishop Hose, in the *Journal of the Straits Branch, Royal Asiatic Society*, 1903, pp. 65–70.

There is also an account of the charms usually to be found in a Dayak medicine-chest, given by Archdeacon J. Perham in an article entitled “Manangism in Borneo,” in the *Journal of the Straits Branch, Royal Asiatic Society*,

1887, p. 89. This is quoted in Ling-Roth's book on the *Natives of Sarawak and British North Borneo*, 1896, Vol. I, pp. 272-273.

There are three Dayak medicine chests in the Sarawak Museum, one of which was described and figured by Mr. Shelford in the article referred to above; the other two are described now, with the help of notes supplied by the Reverend W. Howell, who kindly took the trouble to get the various charms or "medicines" named and explained for the Museum by reliable Dayak authorities. I am glad to take this opportunity to record once more the indebtedness of the Sarawak Museum to Mr. Howell, who has helped us both with valuable presents and much-needed information on Dayak customs, exhibits, etc., for many years past.

I. An oblong rotan basket $7\frac{1}{2}$ inches long, 5 inches wide, $2\frac{1}{2}$ inches high with rotan cover or lid to fit over.

Contents:—

(i) A small bamboo cylinder $5\frac{3}{4}$ inches long, 1 inch in diameter, beautifully ornamented all over with neat phyllomorphic pattern and fitted with lid. Inside are small pieces of wood (?) wrapped up in three shreds of red cloth. Used for all sorts of ailments.

(ii) Another bamboo cylinder $5\frac{1}{2}$ inches long, 1 inch in diameter, partially ornamented with rough symmetrical design. Contains a wisp of chestnut hair and a small feather stuck in a lump of dammar, a dried fruit, a small bit of coal and some dark human (?) hair. Used for all sorts of ailments.

(iii) Another bamboo cylinder $4\frac{1}{2}$ inches long, $1\frac{1}{8}$ inch in diameter, a neat pattern carved round the base, opening and centre; in the two spaces between, a neat network pattern. Inside, a little wad of wool and cloth wrapped up in a bit of red cloth, and a wad containing a small piece of chalk wrapped up in cloth and tied with some long strands of varicoloured thread. This is the *engkrabun* or "blinder." This medicine has the power both of blinding a person and of rendering the owner invisible.

(iv) A short stout bamboo cylinder encased in plaited rotan basket-work $3\frac{1}{2}$ inches long, $1\frac{3}{8}$ inch in diameter. Contains some fragments of wood wrapped up in pieces of different coloured cloth. *Ubat ti disampu* (medicine for all kinds of ailments).

(v) A small plain bamboo cylinder ($3\frac{1}{2}$ by $\frac{1}{2}$ inch) with one end open cut back roughly to form a lip. This is used as a receptacle for blood.

(vi) A piece of palm-bark. *Ubat enda benta*. Used for headache.

(vii) A small two-edged iron knife, the handle formed from the same piece but partially split, the two ends being curled outwardly. Length of blade $3\frac{1}{4}$ inches, of handle 3 inches, greatest width of blade $\frac{3}{4}$ inch tapering to a sharp point. *Pengayang*. Used for cutting open the stomach.

(viii) A small receptacle made from a hollow bone $2\frac{1}{2}$ inches long, 1 inch in diameter at widest part, $\frac{3}{4}$ inch at narrowest, opening and wooden stopper lightly bound round with thin plaited wire. Contains some fragments of bone, a tuft of black hair and the usual rags for wrapping them up. *Teguli*, supposed to be deadly poison.

(ix) Three fragments of wood, obtained from the bark of a certain tree. Used to cure a headache, and known as *nyilu*.

(x) Two small pieces of stone tied together with brass wire. *Batu penchelap*. Used both as a cure and preventive.

(xi) A quartz crystal. The celebrated *Batu Ilau*.

(xii) Two fragments of wood. *Entemu*. This is tumeric which is much used by Dayak women to give a colour to their skin. Medically, it is used for various skin diseases in which it relieves the irritation.

(xiii) One fragment of wood. *Chekur*. For expelling wind.

(xiv) A small wooden box of foreign make containing four stones. *Batu Penchelap*.

(xv) A curiously twisted root, and a fragment of same? *Penyampu*. This is always burnt and the ash is rubbed on the patient.

(xvi) A pretty little blue and white crackel pot $2\frac{1}{4}$ inches high and 3 inches in diameter at widest, small mouth 1 inch across, base flat (i.e., not lipped) $1\frac{1}{2}$ inch in diameter. *Puchong penyangga nyawa*. A bottle with which to save the soul.

II. (1722) Cylindrical box of *entli** wood, with close-fitting lid roughly carved round the top and fitted in the centre with a piece of glass (stopper from a bottle?). Total height is $11\frac{1}{2}$ inches, of box without lid $8\frac{1}{2}$ inches, of lid alone 5 inches; diameter $6\frac{1}{2}$ inches. The box and lid are tightly bound at top and base with plaited rotan. Two wooden upright handles are attached to the box, the outer edges neatly carved in a plain excavate pattern.

The contents are:—

(i) *Penyampu* the root of the poison root *tuba*. The wire ring is used for holding it. It is burnt and sprinkled over the patient (or rubbed on) to cause the ailment to come to the surface.

(ii) (a) Tuba root first burnt and used for curing any ailment, being itself a poison.

(b) The porcupine quill and the *temiang* bamboo. These are charms to protect the medicine chest of the manang. They are to prick anybody that dares to bore a hole through the lupong. If a hole is bored through the lupong the owner of it dies suddenly.

(iii) (a) A smooth stone, called *batu kapayang*.

(b) A rough stone called *batu lemak babi*. Both these stones are called *penchelap*.

They are dipped in some water and used for rubbing the patient to cure him. The manang also uses them similarly to protect himself against sickness.

(iv) *Batu tekuyong minyak*, a *penchelap* also.

(v) *Batu sampi*, a *penchelap* also.

(vi) *Batu penimba* (a bucket stone) used for "bailing out" the ailment from the patient.

(vii) Pieces of areca nut, *ubat enda pansa utai*. Medicine used when the patient is supposed to be afflicted by the spirits. First dipped in water and then rubbed on the patient.

(viii) *Taring nyadi*, a valuable tusk used for *betubar*, meaning the tusk is rubbed on the patient about 4 a.m. to cure all sickness.

**Shorea rugosa*.

(ix) *Taring mauah*, a pair of pig's tusks used for *betabas*, to rub on the patient in the evening to cure an ailment.

In the evening before the pelian ceremony, the manang visits his patient and rubs the tusks (ix) on the affected part of the patient; this is *betabas*. Then he uses the *batu ilau* to ascertain the condition of the patient's soul, after which he gives orders for the particular kind of pelian ceremony to be used and mentions the fee required. The pelian incantation goes on through the night and about 4 a.m. he enters the room to *betubar* the patient, that is, to rub the tusks (viii) on the ailing part in order to dispel all ailments.

(x) A round pebble, *Batu penchelap* also.

(xi) *Batu lia*, ginger stone, a penchelap also to cure an ailment.

(xii) A small stick used as a medicine for headache; first burnt, then the ash is rubbed on the head. A brass ring, *tinchin bebangun*. When the owner was made a manang the ring was given to him.

(xiii) *Engkrabun*, the blinder, to effect blindness to the spirits in order that they will not be able to see the manangs.

(xiv) Stoneware receptacle called *Sidi* for burning resin or damar. When the manang goes out from the room after seeing his patient damar is burnt thereon before the incantation to invoke his patron saints, etc., takes place.

(xv) *Batu labang manyi* the stone of the bee-hive. It is a penchelap also.

(xvi) *Batu telu tichak*, the stones of the lizard's eggs. They are penchelap also.

(xvii) Two quartz crystals, *Batu Ilau*, the sight stones, with which to ascertain the state of the soul of the patient.

(xviii) (a) *Jerangau*, wind medicine, it has the essence of peppermint. (b) Medicine (use and character unascertained). (c) *Lia betong*, ginger used for blistering, first pounded then put on as a poultice. (d) *Jengkulai*, a species of the *lia betong* used for sore throat, etc. (e) *Kunyit* or saffron used for itch, etc. (f) *Kulit Lawang*,

the bark of the lawang tree used for stomach-ache. (g) *Chekur*, the roots of the chekur plant, a good wind medicine, has the essence of peppermint.

Mr. Howell remarks that no two manangs agree on the subject of their medicines, which are all supposed to come direct from each manang's particular saint (*empong*).

SOME STONE IMPLEMENTS FOUND IN SARAWAK.

The Stone Implements in the Sarawak Museum seem to fall naturally into two classes—

(i) NEOLITHIC, as determined by Sir Charles Lyell, who examined the first stone implement obtained from Borneo by the late Mr. A. H. Everett.

(ii) PREHISTORIC, i.e., of a very much later date than the Neolithic, and probably made even in Historic times.

The first type is very rough and has been shaped principally by chipping. Used either as adze-heads or scrapers probably. Those of the second type show a much more finished workmanship, being perfected apparently by rubbing. These are all adze-heads and when fitted to a wooden handle make a very good "bliong" similar to that now in use among the natives of Borneo, though the "bliong" of to-day has an iron head.

It is natural to suppose that the first type in all its roughness was sufficient for the simple wants of its maker, and that the more finished articles of the second type were evolved through the more advanced and varied needs of their makers, who were a less primitive race.

It should be remembered that although Europe has left the Stone Age some thousands of years behind, some of the natives of New Guinea even now depend on stone for their implements of warfare and domestic use. Therefore from a European standpoint, the age of these Bornean stone implements is not likely to be very great; those of the second type may possibly be found in use even now among some of the interior tribes, where metal is difficult to obtain.

Several were found not long ago in native houses in the Baram district, but apparently their original use had been lost sight of and they were preserved more as charms, and in some cases treated with great respect.